

Biog. Appenzeller, Henry G. 257

# MISSIONARY HEROES COURSE

LIFE STORIES OF GREAT MISSIONARIES FOR  
TEEN AGE BOYS  
ARRANGED IN PROGRAMS

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# Henry G. Appenzeller

Pioneer Linguist in Korea

1858-  
1902

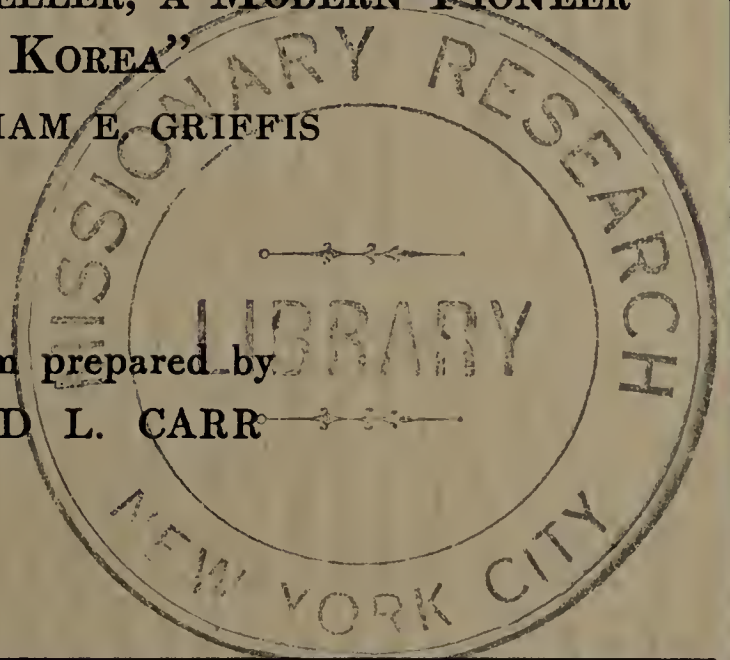
SOURCE BOOK

"HENRY G. APPENZELLER, A MODERN PIONEER  
IN KOREA"

By WILLIAM E. GRIFFIS

Program prepared by

FLOYD L. CARR



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BAPTIST BOARD OF EDUCATION  
DEPARTMENT OF MISSIONARY EDUCATION  
276 FIFTH AVENUE, NEW YORK CITY



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*Programs based upon* "HENRY G. APPENZELLER, A MODERN  
PIONEER IN KOREA."

*by* WILLIAM E. GRIFFIS

Fleming H. Revell Company

### FOREWORD

THE *Missionary Heroes Course* for Boys meets a real need. It is a series of missionary programs for boys based on great biographies which every boy should know. Courses Number One, Two and Three are now available, each providing programs for twelve months, which may be used in the monthly meetings of boys' groups. Other courses are in preparation and will be issued for subsequent years.

It is suggested that the leader purchase two copies of each booklet; one to be kept for reference and the other to be cut up to provide each boy with his assigned part. Some may prefer to purchase one booklet and typewrite the parts for assignment. In order to tie together the life incidents as they are presented by the boys, the leader should master the facts outlined in the biographical sketch and read carefully the volume upon which the program is based. These volumes are missionary classics and may be made the basis of a worthwhile library of Christian adventure.

Boys are keenly interested in stories of adventure and achievement and it is hoped that participation in the programs will lead many of the boys to read these great missionary biographies. Attention is called to the thirty-five other life-story programs now available for Courses Number One, Two and Three, listed on the last page. The books upon which these programs are based may be loaned through public libraries or purchased from the American Baptist Publication Society and other book-selling agencies.

Portraits of these missionary heroes are also available for purchase at fifteen cents a copy or \$1.50 for each set of twelve.

While these programs have been developed to meet the needs of boys' organizations of all types—i. e., Organized Classes, Boy Scouts, Knights of King Arthur, etc.—they were especially prepared for the *Royal Ambassadors*, a world outlook organization for 'teen age boys originating in the southland and since adapted to the needs of the Northern Baptist boys by the Department of Missionary Education. We commend these materials to all lovers of boys.

WILLIAM A. HILL.

## PROGRAM FOR MEETING

1. Scripture Reading: Matt. 1:21 and Acts 4:1-12, Matt. 1:21 ("Thou shalt call His name Jesus, for He shall save His people from their sins") was the text of Appenzeller's sermon at the first Communion Service of the native church at Seoul, held on Christmas morning, December 25, 1887. The sermon was preached in the Korean tongue. There were but five communicant native members at that time, yet a prophesy of the coming harvest. (Acts 4:12 was the text of his trial sermon at Drew Seminary.) (See pages 81 and 209-210 of "Henry G. Appenzeller, a Modern Pioneer in Korea," by William E. Griffis, reproduced in part as selection number 13 in this program.)
2. Prayer.
3. Hymn: "Blest Be the Tie That Binds." This hymn, written by John Fawcett over a hundred years before Henry G. Appenzeller sailed for Korea, was sung by the students and faculty of Drew Theological Seminary as they bade farewell to the young missionary at the railway station. It admirably expresses the warm tie and the close relationship that exists between those who remain at home and those who go abroad for service. (See pages 89-90 in the above book.)
4. Introduction to the Life Story\* (based upon the brief sketch in this booklet and pages 1-40 of the above source book).
5. Boyhood Influences. (Pages 42-43, 61-62, 65, 66-67, 70-71 of the above book.)
6. The Decision for Missionary Service. (Pages 81-82, 86-87, 87-88.)
7. Appointed for a Challenging Task. (Pages 55-56, 56-57, 60.)
8. Beginning Work in Korea. (Pages 98-99, 156-157, 161-162.)
9. Spying Out the Land. (Pages 135, 144, 165.)
10. Overcoming Ignorance and Disease. (Pages 181, 196, 199, 198-199.)
11. Building a New Korea. (Pages 178-179, 207-208, 189-190, 192.)
12. Combatting the Belief in Spirits. (Pages 236-237, 240-241, 243.)
13. Winning Converts to the Faith. (Pages 209-210, 210-211, 283-284.)
14. Drowned at Sea. (Pages 273, 276, 279.)

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\*The leader should master the brief summary given in this booklet, and read the book, "Henry G. Appenzeller, a Modern Pioneer in Korea," upon which this program is based.

## SKETCH OF THE LIFE OF HENRY G. APPENZELLER

On the very day when Townsend Harris concluded the articles of the treaty granting residence to Americans in five ports of Japan, Henry G. Appenzeller, destined eventually to labor in the neighboring Hermit Kingdom, was born at Souderton, Montgomery County, Pennsylvania. He belonged to the fourth generation of American Appenzellers, derived of Swiss stock. His mother descended from the Mennonite Germans of Pennsylvania, and, like the father, was of sterling Christian character. His parents were devoted members of the Reformed Church.

Being a lad of unusual promise, he was sent to the West Chester, Pa., State Normal School to prepare for college. Here, during revival services in the Presbyterian Church, he was converted on October 6, 1876, undergoing a deep spiritual experience. Two years later he entered Franklin and Marshall College, Lancaster, Pa. While in Lancaster, he united with the First Methodist Church, being greatly drawn by the fervor and spiritual earnestness of the Methodists. An entry in his diary read: "The ambition of my life is to spend it entirely in the service of the Lord."

For his theological course he entered Drew Seminary, a Methodist institution, located at Madison, N. J. Here his missionary purpose, formed during his college course, deepened and strengthened and his thought began to center upon Korea as the field for his life work. The Methodist Board appointed Henry G. Appenzeller and Dr. Wm. B. Scranton as the ones to lay the foundation for the Methodist mission in Korea.

Shortly before his graduation, he was married to Miss Ella Dodge, then living in Lancaster, but a native of New York State. Early in 1885, with a God-speed from the Seminary and a solemn farewell at the home in Souderton, the young couple set out on this long journey to Korea. By the end of February they were in Yokohama and on April 5, 1885 (Easter Sunday) they reached Korea, landing at Chemulpo. The unsettled condition of the country necessitated a return to Japan, for a time, but by July they had settled in Seoul, the capital city.

Seoul, like all of the Korean cities at that time, was small and unattractive and without water or sewerage or lighting system. There was an absence of trees, flowers and even grass—factors that help to make American cities beautiful. The people were

ignorant and superstitious and possessed the very crudest notions of hygiene, medicine and surgery. The faces of the women were sullen, sodden and expressionless. The government was corrupt and incompetent. The land of "Morning Calm" ("Chosen") needed a spiritual earthquake!

After gaining a command of the Korean tongue, Henry Appenzeller set out on a Korean pony to survey the thirteen provinces. He determined to ultimately establish outposts in Chemulpo, Fusan, Wousan and Ping Yang, which, together with Seoul, constituted the strategic centers of Korea. He said: "I expect, if God spares my life, to visit every province of Korea, to preach the gospel to the tiger-hunters of the North and the rice farmers of the South."

His first convert was baptized on Easter Sunday, April 8, 1887, the second anniversary of his arrival in Korea. By the following Christmas a Church was organized, numbering in the membership five of Korean birth. These were the "first fruits" of the mighty harvest that was to be gathered in the Hermit Kingdom.

At the very beginning he laid deep and strong a sub-foundation of Christian education. He realized that before he could build the Church of the Living God in Korea, he must clear away the rubbish of idolatry, ancestor worship, superstition and countless evil practices. It was his purpose to develop a competent native ministry to evangelize Korea. When the Emperor of Korea came to understand what he was doing, he termed the school that Appenzeller founded, "Pai Chai"—meaning: "The Hall for Rearing Useful Men."

Endowed with the gift of mastering languages, he rendered invaluable service on the Bible Translation Committee of Korea, a committee representing the three denominations that began pioneer work in Korea—the Presbyterians, the Methodists and the Episcopalians. The happy discovery of the Enmun Alphabet, a neglected phonetic script, gave the translators the very medium for popularizing the Scriptures. To Appenzeller was committed the important task, as they first took up the New Testament, of translating Matthew, Mark and I and II Corinthians.

Space forbids to list more than merely his varied and manifold services in extending the Kingdom of God in Korea. He edited "The Korean Christian Advocate," served as President of the Religious Tract Society, continued as Treasurer of the Methodist Mission in Korea through fifteen years, supervised the Methodist Printing Press, establishing a book bindery, and served as editor of the "Korean Review," an interdenominational quarterly.

When home in America in 1900, and already showing the effects of his tremendous labors in kingdom building, to a friend who urged him to remain in America for home service, he replied: "I

have given myself to Korea and a few years more or less do not so much matter. I am more needed there than at home." And to another, he also said: "My heart, my interests for the rest of my life are bound up in Korea. What would my native workers do without me?"

On his return to Korea in the fall of 1901, he left in the homeland his wife and children. He was assigned the oversight of the South District, Korea having been divided into two administrative areas. He at once took up the work of translating the Scriptures, beginning now with his colleagues on the Old Testament. A meeting having been called at Mokpo, he took the ship "Kumagawa" on June 11, 1902 to join his associates of the Bible Translation Committee.

It was a foggy night and the ship collided with another vessel, with the loss of twenty-seven lives. It was thought that Henry Appenzeller's sense of responsibility for the two Koreans travelling with him prevented his escaping before the boat went down. He had joined that elect company of whom the Master said: "Greater love hath no man than this, that a man lay down his life for his friends."



## INCIDENTS IN THE LIFE OF HENRY G. APPENZELLER

*Reprinted from "Henry G. Appenzeller, a Modern Pioneer in  
Korea," by William E. Griffis*

*By permission of the publishers, Fleming H. Revell Company.*

*Boyhood Influences. (Pages 42-43, 61-62, 65, 66-67,  
70-71.)*

On February 6, 1858, two events took place; in space seven thousand miles apart; in the progress of the kingdom, which is not of this world, they are in harmony and true spiritual perspective. Townsend Harris, at Shimoda, in Japan, virtually concluded the main articles in the treaty by which foreign residence was secured in five ports or cities in Japan. In America, near Souder-ton, Montgomery Co., Pa., in the old homestead, near the Bethlehem Turnpike, was born Henry Gerhard Appenzeller, destined of God to do a mighty work in Korea. In the sight of Him who notes the sparrow's fall, in the progress of the Kingdom, the two events, the warship and the cradle, may be of equal value. . . .

A devoted mother, Maria Gerhard, spoke little English to the day of her death, and with her Henry used only his mother's tongue—"Pennsylvania German"—until the age of twelve. He began his schooling when five years old. On the playground and at home, the talk was in the German local dialect, but before the teachers and in recitations he used English.

Henry's mother came of old Mennonite stock and was thus of the same culture that nourished the earlier life of that noble servant of Christ in Korea, Dr. E. B. Landis. Bible study is one of the features of life in a Mennonite home. So she, as had been her own mother's custom and delight before her, gathered her three boys around on Sunday afternoons and reading to them and with them in the German Bible, in the version made by Luther, kept them familiar with the narratives of Israel and the rich spiritual truths of the New Covenant. Devoted to the details of a well ordered home, she ever held up before her children high ideals of life. . . .

Reading these abundant personal records (diaries) of thirty-two years, from 1870 to 1902, in the perspective of today, with the sidelights and correctives of collateral testimony and informa-

tion from many sources, the biographer feels that he can safely call his subject a knightly soldier, "valiant from spur to plume," a warrior of God who took on the whole armor. In defense and offense, he answered to Paul's splendid picture of the legionary of Jesus. Appenzeller was a Christian hero, "without fear and without reproach." . . .

It was while at West Chester, that the depths of Christian experience in the soul of Henry Appenzeller were sounded unto true conversion and it was in the Presbyterian church of that pretty town that his spiritual enrichment took place. The plummet of a catechism may reach no deeper than the head. A personal conviction of sin through heart-searching, an awakened conscience (or in-wit, our Teutonic ancestors called it) followed by the entrance of God's light-giving word of peace, and a soul opened fully to the Holy Spirit's indwelling through a will strengthened by Divine help, results in the assurance of faith and transforms the whole being.

Throughout his life, Henry Appenzeller was grateful to the Father, after Whom every fatherhood in Heaven and on earth is named, for having been brought in His Providence, under the preaching of the evangelist Mr. Fulton, who was holding special services in the Presbyterian Church at West Chester. The date of his conversion, October 6, 1876, he annually celebrated as his spiritual birthday.

It was about this time, in 1879, the change in his church life was made that was pivotal in his career. He was thrown much with the Methodists and, when in Lancaster again, attended various churches, being evidently for a time, as his diaries, and especially the entry of April 5, attest, in a state of mental restlessness, withal spiritually dissatisfied with himself. He yearned for a richer experience. Besides being attracted to the prayer and class meetings of the First Methodist Church, he studied on April 16, the minutes of the Philadelphia Conference and deeply impressed, wrote: "I rejoice in the good work the church of my choice is doing." On the following Sunday he made entry in his diary:

"Today all my previous thoughts and debates about the change from the Reformed to the Methodist Church were ended, when I was taken in as a full member in the Methodist Church, which is the one of my choice. . . . This step is taken only after prayer and meditation for some time. Since my conversion, October 6, 1876, I have been among the Methodists most of the time and feel more at home than I did in the Reformed Church and I feel it to be my duty to join the M. E. Church and what I did today I did with an eye single to the glory of God."

*The Decision for Missionary Service. (Pages 81-82, 86-87, 87-88.)*

How he came to be a missionary is a clear story of gradual conviction, of yielding to duty's call and of full consecration to it. On February 19, 1881, when a Junior in College, at the age of twenty-three, he heard a sermon on missions and contributed \$2.50, wishing that he could give more. Under the date of Sunday, February 26, 1881, he wrote in his diary, "The ambition of my life is to spend it entirely in the service of the Lord."

As time wore on, this interest in the foreign field increased and in the Seminary it took definite form. He thought he might be a missionary in Japan. Two books which he and his chum Wadsworth possessed and read with interest treated of Japan and Korea. The note of the one was the strength of solidarity—a nation open to the world united and anchored in the Mikado and Imperial House; of the other, the hermitage of a nation, resulting in the weakness of a recluse. . . .

The Inter-Seminary Alliance was called to meet at Hartford, Conn., in 1883, from October 24th to the 28th. The inspiring speakers on this occasion were A. F. Behrends, Richard Newton, A. A. Hodge, L. T. Townsend and A. J. Gordon, all famous men in their day and representing as many denominations. Mr. Horace Underwood, prominent and active in the convention, had been educated in the Seminary of the Reformed Church in America, which sent Verbeck, Brown, Ballagh, Wyckoff, Stout, Booth, Peeke, Miss Kidder and others to Japan, but the Reformed Church, already grandly supporting missions in India, China and Japan, was not able to expand into Korea. So, under the Presbyterian Church North, Underwood went to Korea to become the pioneer scholar, lexicographer, translator, veteran missionary and the unswerving friend and comrade of Appenzeller, the two men ever seeing eye to eye. Drew Seminary was represented at Hartford by five men.

To New England, "Appie" went, riding on the train with 250 theologues, and at Yale met the Lancaster delegation. Appenzeller was No. 345 in the convention and he and three other students were entertained at the home of Mr. and Mrs. R. R. Latimer, who were enthusiastic Methodists. "Appie" while there, preached in the M. E. Church, and carried away happy memories of Hartford. He came back more than ever determined, by God's grace, "to be Wadsworth's substitute" and go to Korea. . . .

His marriage was set for December 17, 1884, and took place in Lancaster, in the First Methodist Church. Then followed a visit to the old homestead in Souderton. It was during Christmas week, in his father's home, that the field of Korea was definitely

offered him, and its urgency pointed out. Appenzeller, considering "the call of the church was the call of God," accepted, though the time for leaving home, for farewells and all preparations was to be but one month. Yet this was not the disciple going "to bury his father," before taking up the cross to follow his Master, whithersoever he might call. It was rather the relatives and neighbors who conducted the imaginary funeral. The missionary elect preached in the Souderton Reformed Church, the historic, blood-bought and martyr-honored church of his fathers, in which both the names of Gerhart and Appenzeller were prominent, and into the edifice old friends, farmer folk, villagers and young people crowded to hear. All admired the handsome and stalwart young minister. The Reformed Church in the United States had not then awakened so fully as it has so nobly since to the Macedonian call, though its splendid station at Sendai, Japan, was then five years old. Unable to peer into the future, mother, father and relatives wondered that a man, with such brilliant talents and flattering prospects at home, should go out among barbarians to "bury himself." Family pride was strong. Though the mother spoke little English, the eyes of love betrayed her heart's exultation.

*Appointed for a Challenging Task. (Pages 55-56, 56-57, 60.)*

Meanwhile in New York, from the watch tower of observation, the Methodist Mission Board sought out two pickets for the advance line in Korea. A force was to be gathered to attack the great uninvaded realms of disease, ignorance, sin, vice, and superstition in the Hermit Nation. These men and their wives were to go out in the name of Him who came to fulfill not to destroy. Their business was to preserve not only life, health and moral excellence, but to conserve whatever was good and worth keeping in the civilization of the old kingdom. Cool-headed, warm-hearted, hot with zeal for the Master, yet level-headed and wise through self-effacement, they must be men willing to bear and suffer, to labor and to wait. The one was to bear chiefly the spiritual message, to minister to minds diseased and to feed hungry souls, the other to heal bodies and improve health. The medical man was William B. Scranton, a graduate of Yale University and of the College of Physicians and Surgeons in New York. Happily he had not only a good wife but a mother who made a noble record in beginning the educational uplift of the native women. She virtually opened the intellectual and spiritual history of womanhood in modern Korea. Yet how pitifully small seemed this forlorn hope of Methodist Christianity to invade the raw paganism of a hermit nation! . . .

The missionary colleague of Dr. Scranton was Henry Gerhard Appenzeller, destined to seventeen years of signally successful service in Korea, whose story we shall proceed to tell. In that wonderful ethnic composite—the American people—Switzerland of the free has furnished not the least potent ingredient. Among the Teutonic Swiss, the men of Appenzell are among the best known in art, poetry and history, while also furnishing many illustrious names in the Reformed Church, the annals of education and the story of civilization. . . .

Jacob's son Gideon, in the fourth generation of the American Appenzellers, was born January 14, 1823, and married December 22, 1855, Maria Gerhard—a family name that suggests the debt of the world to the poets, theologians, scholars, and men of science, who came of this family stock. Three sons were the result of this union, the middle one being Henry Gerhard Appenzeller, the gospel pioneer in Korea, born February 6, 1858. Thus, in his heredity and name, were blended in the future apostle to the Koreans, besides much that was ancient and honorable in one of the oldest churches of the Reformation, the elements of promise and vigor.

*Beginning Work in Korea. (Pages 98-99, 156-157, 161-162.)*

Next day, in rainy weather, with plenty of seasickness on board, the steamer left to round the southern end of the peninsula. Thence through the foggy, island-studded gulf, on April 5th they reached Chemulpo, the seaport, about thirty miles distant from Seoul, the capital. Like Mary Chilton, on the Plymouth boulder in 1620, Mrs. Appenzeller was the first to step on the Korean rocks. It was Easter Sunday. "May He Who this day burst the bars of the tomb bring light and liberty to Korea," was Appenzeller's prayer.

In a Japanese hotel, served with European food and warmly welcomed and encouraged by the Japanese consul, Mr. Kobayashi, who at once offered to procure for the American a house, they felt a happiness unexpected. One "good square meal" was enjoyed on board the U. S. S. *Ossipee*, their host being Captain McGlenzie.

Nevertheless, Korea was not as yet their land of rest. The volcano crust of war had not yet hardened. The air was full of rumors. Seoul, their field, was still turbulent and full of wounded men. The busiest man in the realm, Dr. Horace N. Allen, the missionary physician, was mending the bones and healing the bullet-pierced tissues of the men of three nations. To take civilized women there, under such circumstances, was out of the

question. It seemed not wise to be in haste. Their strength lay rather in waiting. After a council, the resolve was made to return to Japan. On April 10, 1885, Appenzeller thanked Kobayashi for his kindness, and in a letter to America on the 18th, he states that he expected that his home would probably be in Japan for a year, adding that "The physician must precede the evangelist missionary in Korea." During his second stay at Nagasaki, he made a trip in a jinrikisha to Kumanoto and through Higo. The swift river, the Kumagawa, had then no associations in his own mind or that of the companion who was to survive him.

Not long, however, did this eager missionary abide on the shores of the Mikado's Empire. The Korean horizon was soon cleared of clouds and its stormy mien gave place to rosy quiet. Then the country, once more worthy of its name, seemed to invite the passionate pilgrims to return to Morning Calm. Dr. Scranton was in Seoul by May 1st and at medical work, and Mr. Underwood, who had arrived on April 5th, was the first clerical missionary resident on the soil. . . .

To be superintendent and treasurer of the mission—the latter office being held during fifteen years—house, school and church builder, besides requiring much figuring, entailed no small degree of detail, study and economy and constant toil for Appenzeller. Yet a preacher and translator must be a student also. Appenzeller's daily routine of work was arranged with the idea of mastering the language and thus gaining as soon as possible the equipment of the preacher. None knew better than he that "life is short and art is long" and that speed must wait on thoroughness, especially in gaining the power to preach and to translate the Bible. He aimed to give five hours a day to the Korean, but was often interrupted. "You are very busy but study little," complained his native teacher. Yet many a day saw a full tale, both of bricks and straw. He was in his study at 6 A. M. He gave from 7:30 to 8 for breakfast. Then followed family worship with plenty of singing—the Korean old woman getting all the books and chairs ready. An hour was taken for exercise. Then with teacher, pen and paper, writing, pronouncing and speaking the vernacular from 9 to 12, these two "companions of the ink-stone" were busy till the bell rang for dinner. Varied work outside the house filled the afternoon hours. The evening was devoted to reading and the pen. Books were Appenzeller's dear, silent friends. After his wife and baby, he prized his library, and his list of books read by him shows how well he kept abreast of the world's thought and progress.

A workingman busy on the scaffold cannot see the structure rise, as does a spectator at a distance. When looked at in per-

spective, it is evident that these years of hidden toil, in the crypt of Korean Christianity, were as important as those of later and grander manifestation of results. However, as yet, there was no stone-laying but only foundation digging. "Gladly will I spend my life in laying the foundation stones of our beloved church in Korea," Appenzeller wrote. "Don't look for a building yet, for you will be disappointed, but pray for it and Methodism will flourish in the Land of Morning Calm. I will tell you of an ambition that I have. It is to preach Christ all over this Kingdom. . . . My term of enlistment will last at least until 1910, or twenty-five years, in which time may the Lord help me to know nothing among these Koreans save Jesus Christ and Him crucified. I believe the Lord has sent me here to deliver it faithfully. . . . This is our great, our only work—to save sōuls. . . . Isn't it a glorious work? . . . The Devil is pretty well entrenched behind his works of ancestral worship, 'customs,' licentiousness, etc., but we shall not fear to attack him, because we know in whose name we work. We know the power of our glorious gospel." It came to pass, in God's providence that Appenzeller preached the gospel to both the tiger-hunters in the north and the rice-growers of the south in their own tongue.

### *Spying Out the Land. (Pages 135, 144, 165.)*

Appenzeller's initial purpose was to explore the land and select strategic points for the preaching of the gospel and the planting of churches. He started from Seoul, April 13, 1887, in company with Mr. Hunt of the Customs Service, to go as far as Ping Yang at least. His first business was to get acquainted with the animal he rode and the *mapu*, or man who took care of the creature. In the annals of horsemanship, the small, wiry, patient, vicious, Korean pony has a unique place. Centuries of cruelty have apparently spoiled any traces of original good character he may have possessed. Nevertheless, the beast yields measurably to kindness. With an overplus of activity in the morning, he is eager to use his teeth, tail and hoofs. Then he likes to go faster than his master may desire. In these strenuous hours, the bells in front of his neck make a merry clangor and his rider or keeper can hardly hold him in. Late in the day, when wearied and on a jog trot, the lively jingle of the morning bells becomes a slow monotone. Hardly so sure-footed as ass or donkey, he occasionally shies, dumping his rider, or he falls off narrow ledges, pack and all, but usually comes up smiling and seems hard to kill by any such trifle as a tumble. At times he seems to gloat over dumping a foreigner, or his ropes of cash, books and bedding. . . .

The squalor of the inns and the untidiness of the sleeping rooms, reeking with smells and "hardly fit for a hyena's den," had the effect of enhancing by contrast the glory of Korea's natural scenery. Almost all the pretty places in the landscape and the most attractive sites, made beautiful by the hands of man, seemed to be for the dead. Apparently ancestral dust received more attention than living souls and bodies.

In the fields Appenzeller saw women, with babies strapped on their backs, laboring alongside the men. Usually, when in the villages, any of them saw the foreigner, they ran as for dear life—no doubt having heard frightful stories of these foreign ogres who might eat them up, pull out the eyes of their babies for medicine, and kidnap them into slavery beyond sea. At the smaller streams, the natives stripped and in nudity crossed over, but over the larger rivers, they were ferried in scows too often overloaded. . . .

Many journeys on horseback did Appenzeller take, in days later than his Ping Yang trip, for he was a true itinerant missionary explorer, mapping out the land for Christianity. He lived to preach the good news of God in every one of the thirteen provinces of Korea and in the tongue of the people. "Brother Jones," of whom more than one traveller's book speaks, who witnesses that Appenzeller "occupies the position of primacy in the real work of founding the Korean mission," once rode with him, in August 1889, from Seoul across the mountains southwestwardly to Fusan. Now, on the splendid railway system built on American models, one can make the journey in eight hours. On horseback, it took the pioneers sixteen days. They had to carry along besides books, those "provisions to sustain the mind," as Commodore Perry recommended to voyagers, cot beds, bedding and changes of clothing, which were loaded upon a packhorse. They had learned the wisdom of experience in native inns, and now took sleeping gear that was raised above the floor and the parasitic population. Passports and a soldier guard of one man facilitated the journey through a land in which the social levels of the comfort and of taste were, as compared with the average American's, as great as the Dutch difference between dyke top and low tide.

### *Overcoming Ignorance and Disease. (Pages 181, 196, 199, 198-199.)*

Almost as comical as this hysteria concerning cathedral and itinerants, was the "war" caused by the alleged connection in the minds of the superstitious of Seoul—some 200,000 of them—in 1888, between photographs and baby's eyes. It caused the foreigners in



the city more anxiety than either the Chinese or Russian wars, inasmuch as a mob is far worse than an army. As neither nitrate of silver nor the application of its chemical properties, as developed by Daguerre or Draper, were then known in Seoul, the old Chinese superstition that "those that look out of the windows," or the "pupils," seen in the bright eyes of babies or children, must be the "medicine" used to produce photographs, burst into explosion. So excited did the populace become and so well grounded was the fear of the violence of the mob, that had previously fired legation buildings, murdered scores of Japanese and left their corpses unburied in the streets for dogs to devour, that American, British, French and German marines were hurried from the warships at Chemulpo to the capital. This cooled off the mischief makers. The sleepless nights and anxious days of the missionaries ended and the "baby war" passed into history.

When in 1886 the cholera visited Seoul and for six weeks desolated the crowded city, Appenzeller had before his eyes a true revelation of paganism in its most brutal form. Hundreds died daily, but as no burials were allowed within the city walls, long processions of bearers of the dead, sometimes fifteen score a day, passed along and out beyond the gates, which were open night and day. Cholera was called "the rat disease." The theory held by the natives was that the rodents entered the body and by running up and down the legs got into the vitals and caused frightful cramps in the lower part of the body. Hence, to cure the rat malady, they hung up on doors and walls the picture of a cat on paper, or, during the cramps, they rubbed that patient's abdomen with a cat skin!

Meanwhile, tons of green fruits and vegetable stuff were devoured daily. People took cucumbers and ate them raw, skin, seeds and all. Appenzeller saw one man devour ten such "cholera pills," one after the other; this fellow, like millions of his countrymen, seeing in such gluttony no connection between cause and effect. . . .

The surface observations of twentieth century foreign newspaper correspondents, magazine writers, travelers, etc., who sally out doors in Seoul, after a comfortable breakfast at the luxurious hotel and who judge life as they see it during tourist hours, are not worth much, except as condiments in the newspaper dish of hash, or as material for spicy chat and the sensational talks at home. Before Christ came to Korea, in the person of his servants, the missionaries, by whom or through their friends hospitals have been erected, it was the common custom "to put servants, dependants or strangers at once on the street, if affected with any infectious disease, and it was the commonest occurrence to find poor people lying by the roadside, either exposed to the bitterest blasts of win-

ter or the blazing heat of mid-summer. Sometimes a friend or relative had erected a rude thatch over the sufferer. Sometimes a whole family together occupied such a hut, the dead and the dying lying together."

Mrs. Underwood gives a graphic account of the work done in the rudely equipped hospital of 1895—only the floor for beds and logs, or blocks of wood, for pillows. Of 173 patients brought in, many already dying or in collapse, a third died, but of those not far gone most were saved. That any cures were made seemed wonderful in the eyes of the natives and the fame of the foreign physicians, who spent night and day in trying to save common people, went out into the country at large. Many a heart was thus made ready for the Divine Guest, when the good news of God—the spring of the foreigner's love for the Koreans—was told afar. Hearty thanks were vouchsafed from the Government, through the minister of Foreign Affairs.

*Building a New Korea. (Pages 178-179, 207-208, 189-190, 192.)*

The education which the American pioneers, led by Appenzeller, incarnated, was antipodal. It might not, in all respects, show at once any subtle harmony with the Korean temperament, but it began instantly to supply a crying need and to minister to the mental, social and political diseases of the nation. It taught the pupil to think. It transferred the emphasis of training from the memory to the judgment. It transformed sight into insight. It taught pupils to inquire into causes and master in practice the eternal law of cause and effect. It put a premium on manliness and chivalry. It did not encourage the bully to domineer at home over women, children and a few half-starved servants. It honored industry and set value, in both rewards and honors, upon honest toil, even with the hands. Its inevitable result must be in time to pull down the entire system of popular demonolatry and to curtail and bring to ridicule the whole principle of privilege, including the slavery of women and the degrading ancestor worship, as well as that great edifice of corruption and indirection called the Government, which meant ruling the people without public law—working them for what it was worth—a one-man system that cursed twelve millions of people.

Yet the "institution" of Civil Service examinations fell by its own weight, long before foreign ideas of education could attack or undermine it. Corruption, bribery, forgery and favoritism had so weakened it into decay, that it was ready to pass away as soon as treaties were made. It was as rotten and moribund as was Japan's feudalism in the age of Perry and Harris.

Appenzeller saw the passing away of the system of Literary Examinations, the change in aristocratic learning and its abolition as a monopoly and the new spirit of democracy taught in the republic of God ushered in through the gospel. . . .

In his early letters Appenzeller paid a high tribute to Lieutenant Foulke, U. S. N., then in charge of the Legation—"a man who has done more to raise America in the eyes of the Koreans than anyone else." This brilliant young naval officer had explored almost every one of the provinces and his reports to the Department are most valuable materials for history and rich in information. To the biographer, he gave his MS. journal of travels, which shows primitive Korea in its rawest state. Foulke often called at the missionary's home, and, as he saw royalty often, it was he who first told the king of Appenzeller's presence and work. Foulke's was a word fitly spoken and led to noble results. Appenzeller had already opened a school to teach English and thus began to lay the foundations of Christian education in Korea. The king thereupon, in 1886, gave the school a name, a royal tablet, furnishing what was at first so much needed to make it popular with the Koreans. Thus, "under Government auspices," the school named Pai Chai, or Hall for the Rearing of Useful Men, began its grand career. The blue official tablet was placed over the entrance to the school enclosure, into which hundreds of native students have come, so that Pai Chai is known through the peninsula. . . .

Nevertheless, to the rapturous surprise of the missionaries, there lay, as in a cave, an invaluable treasure awaiting them. No Ali Baba, with the filched secret of "Open Sesame," was more thrilled by the discovery of gold and jewels than were Underwood and Appenzeller over the trove of the Enmun alphabet. Centuries before, this beautiful phonetic system, alphabet and syllabary in one, had been elaborated; but, as with the Dutch inventions, which Czar Peter the Great brought from Holland, which lay buried for centuries in the rubbish room of a museum in the boxes in which they were first put, so was it with the Enmun. First "carried to Paradise on the stairways of surprise," the gospel heralds descended to employ this script in their familiar epistles, tracts, books, and finally in it they enshrined the living Word of God. There are many reasons which furnish the composite answer why Korea, as compared with Japan, for example, has been so quickly evangelized—unto the measure of today—but not the least ingredient in the answer is that the gospel message, the good news of God, came to the Korean common people in the idiom and writing most familiar. Korean scholars of privilege and condition might denounce this Enmun as the "dirty writing" because so

easy to learn, but missionaries made this despised earthen vessel the receptacle of a heavenly treasure. . . .

To Appenzeller were assigned Matthew, Mark and First and Second Corinthians. Appenzeller saw God in history. He was glad to put Matthew's good news of the kingdom and Mark's, "the earliest gospel" and book of the wondrous deeds of the Master, into Korean, and then follow with the greatest pair of "tracts for the times" which the apostle of the Gentiles wrote.

Yet it whitened his hair to do it. The pioneer translator has to begin with blasting and excavation, make his own tools and discover or invent idioms and equivalents. The end crowned the work. On September 9, 1900, a service of thanksgiving was held in the First Church in Seoul, for the completion of the New Testament in Korean. While the Boxer riots were convulsing China and some of the refugees were present, the American minister, Dr. H. N. Allen, in a fitting address, presented to each of the translators a specially bound volume. Appenzeller's copy has in it the autographs of his fellow workmen in the glorious task.

*Combatting the Belief in Spirits. (Pages 236-237, 240-241, 243.)*

We have before glanced at the supposed activities of Korean demons in ordinary times and when their victims are alive. Yet these malignant spirits, figments of a diseased imagination, are by no means confined to the little things or affairs of life, nor are they only earth-air or water-born. As soon as man's breath leaves his body, they multiply their terrors to the living beyond those of Fates or Furies. Whatever these spirits, when embodied in human life, may have wrought, their potency is intensified when vagrant souls get loose and roam at large. As the living are but a small fraction, in comparison with the vast majority of the dead, the burden of what is malignant or avenging upon the living is something almost inconceivable. The spirits take refuge in animals, or in canny or in uncanny places, to afflict those left behind. They are liable to work mischief at any time in the form of disease, insanity, disgrace, poverty, ruin, or death in its most horrible forms. The night is the time of their greatest activity. When the cocks crow, men who have been terror-stricken in the darkness, put on a cheerful face. Though occasionally reported as visible, the ghosts and spirits disappear, becoming quiescent, at the first streak of day.

So long as the spirits are located, they may be propitiated, or their malignant schemes circumvented, but until they have found a resting place, they are apt to strike and afflict with unusual

terrors. Thus it happens that in Korean, as in most ancient religions, that which is left undone brings relatively far more calamity than any conformity to custom can ward off. If a village is stricken with plague, pestilence or famine, it is because some rule, ordained by the ancients, has been disobeyed or forgotten, or some jot or tittle of ritual in propitiation to the mountain spirits has been overlooked. By means of this crude philosophy, the woes that afflict humanity, the pain and disease, the disappearance of children, the loss of what is valued, are accounted for. In an age of science, we explain smallpox, cholera, typhus and other morbid conditions by the law of cause and effect, which research has revealed. The Korean pagan, as did our own benighted ancestors, takes a simpler view. He ascribes every phenomenon in the human body, the weather, the whole course of nature, and indeed whatever is visible or invisible, to the spirits. . . .

When in July, 1889, it came to allotting the boundaries of the foreign cemetery and the burial of Christian dead, a hostile army of occupation, outnumbering any that Genghis Khan or Napoleon ever gathered, stood ready to contest the right of the aliens to disturb either the soil, or the demons that seemed to own it. In the first place, how dare these foreign people use land and make graves, without consulting and paying roundly, the geomancers and witches who were to placate the spirits? In the second place, since legions of demons lived in the ground, air, and water, many would certainly get loose and make trouble for the Koreans who lived in the houses nearby. To crown all, after a wall had been built to enclose the cemetery, it was noted that close to the gateway was a demon shrine, one of thousands in the land. The superstitious people in the neighborhood imagined that to bring the corpses of foreigners in through the gate would provoke the ire of the spirits, and they therefore violently insisted that the wall on the opposite side should be broken and the bodies brought in through this breach. After the land had been allotted and the work of grading and improvement begun, under Appenzeller's personal direction, such popular excitement was created that it was feared the work could not continue. . . .

One of the Czar's sailors died in Seoul and Mr. Waeber, the Russian envoy, inquired of Appenzeller as to orders to be given to the officer in charge of the firing squad. The American advised him to enter through the gate and scatter the demons. Stiffened in his determination by Appenzeller, despite the mob, the Russian lieutenant flatly refused to have the brave tar's body carried around to the only entrance which the demon-doctors approved of, and had it borne to the proper gate. Then, ordering the bearers of the bier to set down the corpse at the spot where

the future imposing gateway was to be built, he had the rifles of the firing squad point up the slope of the hills—that is, in the face of the host of devils, and then gave the order for the (three) volleys. The hills gave back the echo, the welkin reverberated, the spirits fled, and the victory was won. From that day, it being believed that the demons had been shot away, the pathway of enterprise in the further development and adornment of the cemetery was one of peace.

*Winning Converts to the Faith. (Pages 209-210, 210-211, 283-284.)*

The first public religious service in Korean was held at the Bethel Chapel, in the southern part of the city on Easter Sunday, April 8, 1887, when Appenzeller baptized his first convert, a woman, and the Lord's Supper was celebrated. He had already begun his direct evangelical work in the baptism of a Japanese Christian. By Christmas time, a church was formed, in which believers of three nationalities were members. Dr. W. B. Scranton in 1904 thus recalls the scene:

“Brother Appenzeller had bought a native house in the heart of the city . . . for our first formal Christian service with the Koreans. It was put in charge of a convert. One room in its inner court had been set aside as our first Korean sanctuary. It was newly papered and cleaned, but otherwise not furnished, except for a low table, on which were neatly set the elements for our first Holy Communion with our native church. Brother Appenzeller and I, with four or five baptized Koreans, alone composed this first memorable congregation. It was Christmas morning and he preached his carefully prepared sermon in Korean, from the text he loved, ‘And thou shalt call His name Jesus, for He shall save His people from their sins.’

“This was a solemn time with us. We worshipped in secret and in stealth, but we had the first fruits there and the power of the promise, ‘Lo, I am with you always, even unto the end of the world.’”

At this service, the two Mrs. Scrantons, mother and wife, and Mrs. Appenzeller were also present. Appenzeller sowed beside all waters. On the city street, engaging the passerby in conversation; in the country, by talking to the people; in the school and church, by personal appeal to individuals and to audiences in public discourse. The converts came at first one by one; then by twos and threes; then by families and villages. The dispensary and hospital were feeders to the church. Often in the experiences of pain and weakness, offset by the kindly attention of skilled healers,

many a native, in returning health, yes, many a hundred of them, found the House of God and the Gate of Heaven.

So, when the church, not of brick or stone, but of souls responsive to the Spirit's call, was formed, a garment being needed, the edifice was planned. The architecture was that which everywhere may be considered typical of a Christian house of worship. The brick walls and pointed roof were surmounted with a square tower. It was situated in Chung Dong, in the heart of the city. The cornerstone was laid with becoming solemnity and joy, September 9, 1895. The architect was a Japanese and the cost was \$8,048.29. It was first occupied October 3, 1897 (and completed in 1898). Services were held henceforth regularly and even at this writing (in 1912) it is a hive of spiritual industry with over a thousand members. As the scene of Appenzeller's labors, as a winner of souls, it stands as a noble monument in the history of Korean Christianity. . . .

Surely this decade of years, since the pioneer sank from sight, has been Korea's most glorious era. The astonishing change has been wrought

“By the dear might of Him who walked the wave,”

and to God be all the glory. The sorcerers and demon-worshippers have been, for the most part, made to disappear or to dwell with the moles and bats. The idols are not yet utterly abolished and the devil-shrine still stands; but where there were hosts, these are now but relics and survivals. In their place has risen the church, the school, the dispensary, the hospital, the preaching station. New Christian villages by the score and worshipping congregations by the hundred tell of whole regions redeemed. Verily there is a new landscape in Korea, as well as a new spirit in the people.

As for Seoul, the capital, it is hard to keep up with the changes wrought, even within the year 1911. With modern hats, shoes, clothes and coiffure, young Korea is assimilating his life, outwardly, at least, with the rest of humanity in that part of the world in which minutes and seconds have value. Modern edifices, often imposing and beautiful, dot the city. In place of the old fire-signals on the mountain tops are telegraphs and telephones. Rows of trees beautify streets, avenues and hillsides. From within the Korean has a new outlook upon the universe and human history and both men and women share in the new hope which changes many hearts and faces. City, houses and people, within and without, tell of Korea's new era, when the ruling ideas governing human life are Christian.

## *Drowned at Sea. (Pages 273, 276, 279.)*

The necessity of Appenzeller's remaining in Seoul as an eye-witness, to give testimony at the trial, delayed his attendance at the meeting of the Bible Translation Committee, which was set for the first week in June at Mokpo, in South Korea, where was a flourishing mission of the American Presbyterian Church, South. Instead of going in the ship in which he had intended to sail with Drs. Underwood and Gale, he engaged a berth, for June 11, 1902, on the Osaka Navigation Company's steamer *Kumagawa*, of 558 tons. The first-class passengers on the boat were Mr. J. F. Bowlby, an American miner from Unsan, Korea, in poor health, returning to his home in Indiana, two or three Japanese gentlemen and Appenzeller, who took with him also Mr. Cho, his native secretary or assistant, and a little Korean girl from Miss Doty's Presbyterian school in Seoul, who was to return to her home in Mokpo, in Appenzeller's care. . . .

"Night closed dark," continues "The Vanguard," "but the sea was steady and the churning of the schew ceased not. He would go below and turn in. Suddenly there was a mighty jar, the sound of cracking steel and splintering wood and then an awful silence. Who can tell the flashes of those few moments that shoot in their long streamers across the mind? There were mad shoutings and frantic footfalls on deck. They had been rammed by another ship (The *Kisogawa*, 675 tons, of the same line). Someone had blundered and their boat was going down into the deep. There was no help, no hand stretched out, no rope to take hold of; ropes and spars and engines and anchor chains, everything was going. Underneath this most hopeful of men, whose face had known no shadow and whose life was thanksgiving and joy, the earth and its supports were giving way. Over went the ill-fated steamer, a rushing, gurgling sound, some ripples under the shadow and it was quiet. . . .

Why Appenzeller, even though dressed, delayed to reach the deck, and thus lost the precious minute or two, in which he might have saved his own life, is fully explained by his self-sacrificing spirit. It was in attempting to get to his Korean secretary and to the little Korean girl under his care, hoping to call and arouse them, and in not taking sufficient precautions for his own safety, that he lost his life.

"Greater love hath no man than this, that a man lay down his life for his friends."



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